THE C.H. DOUGLAS CREDITER

FOR POLITICAL AND ECONOMIC REALISM

# The Brief for the Prosecution

# Red Holyrood and the New Tartan Despotism

## II

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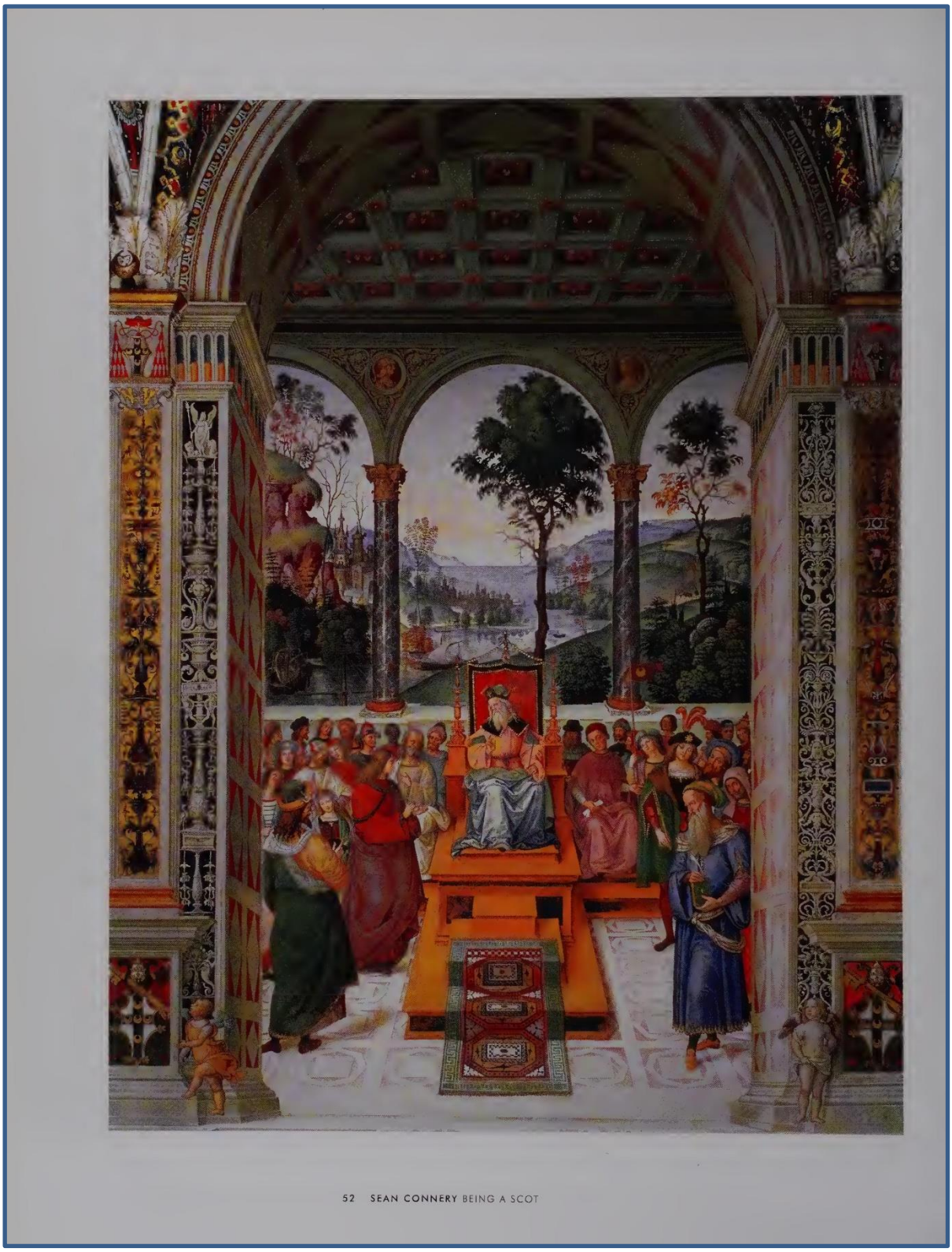


Aeneas Silvius Piccolomini visits King James I in 1435, as imagined by Pintoricchio, whose fabulous depiction of the Scottish Court in the Siena Cathedral Library, c.1509, portrays Scotland as a nation of the imagination.

# FROM WEEKTO WEEK

babe
Sorry white people, but trying too hard not to be racist is low-key kind of racist
Katie Way
The Sun
AFTER ENGLAND KIT...
UNION
JOKE
FURY AT TEAM GB FLAG RED, WHITE, BLUE AXED
WE WILL INTRODUCE THE SCOTTISH LANGUAGES BILL TO LEGALLY RECOGNISE GAELIC AND SCOTS
Keir Starmer faces discontent as Labour MPs reject union jack election flyers
£12 BILLION
MILITARY · ECONOMIC · HUMANITARIAN
SUPPORT FOR UKRAINE
police to arrest her for calling trans women 'men'
TRUTH IS NOT HATE SPEECH
HATE CRIME LAW FURY
Mail Online
EXCLUSIVE Most gender-confused children grow out of it, landmark 15-year study concludes - as critics say it shows being trans is usually just a phase for kids
Arctic Sea Ice Soars to Highest Level for 21 Years
Lord Cameron encourages NATO allies to sign up to British-led initiatives in face o...
The Ukraine Development Policy Operation aims to support reforms to strengthen the country's economic framework and stability towards sustainable growth.
THE WORLD BANK
Mail Online News
Denmark sets a target of ZERO asylum seeker applications to protect 'social cohesion'
By Ryan Fahey For Mailonline
Daily Mail News
UC Berkeley accused of 'systemic racism' after banning white people from California community farm co-owned by the university on Saturdays
By James Gordon For Dailymail.com
The Tavistock Centre
120 Belsize Lane, London, NW3 5BA
New gender clinics for children to open after year-lon...
From news.sky.com
Mail Online Health
EXCLUSIVE Don't eat runny yolks! Health experts advise Americans to avoid eggs sunny side up because of BIRD FLU fears
WHICH EGGS ARE SAFE TO EAT?
We need to focus on how we chart the way from an immediate humanitarian pause towards a lasting, sustainable peace without a return to fighting.
POLICE SCOTLAND
Home / Secure Forms / Form
CALL THE HATE
Making hate up as they

## IN SPIRITUAL THINGS

**Only one thing could destroy us: betrayal at home. This is our present danger. I have watched Governments for twenty years now, in many countries, and the one we have today is, in my estimation, about the worst of any I have observed. I have never seen so much done in so short a time (I mean, in peace), to reduce the happiness and well-being of a people, which are rooted in spiritual things first and material ones after. This Government has come to the point where it cannot continue as it is going. It must get worse or better. Soon —I believe, in 1947—there will either be those "Government changes" for which the conspiratorial enemy has been working, and certain ministers will be promoted who will intensify the unnecessary hardships and restraints which cause our troubles and our weakness; or in the alternative, these ministers will be dropped and we shall return to the sane policy of promoting the safety of this island and the welfare of its people.**

**Douglas Reed- London Tidings, 1947**

## THE NEW TARTAN DESPOTISM

Having laid out a rough sketch highlighting the present "Administrative Lawlessness" modus operandi which the conspiratorial enemy has engaged against organic Scotland and those factions responsible for today's current "New Tartan Despotism" and the Nations never ending woes it is by looking at those developments in modern Scotland's recent past that a better understanding of the roots of today's consciously produced subversion will be found.

Jeffrey Stephen in his engrossing historical study "Scottish Presbyterians and the Act of Union 1707" writes "From the outset of the (Glorious) Revolution, (1688/89) the newly re-established Church of Scotland, driven by missionary zeal and evangelistic fervour, was intent on spiritual conquest. Armed with the gospel of reformed Presbyterianism, allied to and supported by the state, it aimed to supplant its spiritual, ideological and political enemies and establish itself as the national church in which no part of national life and consciousness was to be without its presence and influence." My emphasis

Stephen's goes on to say "At the heart of Presbyterian objections [to the Act of Union] lay their hostility to episcopacy. Presbyterians did not trust a British parliament to safeguard and maintain the constitution of the Presbyterian Church of Scotland, hence their concern over the resignation of sovereignty. They believed that in a union in which Scotland would be governed from London by a British parliament dominated by English Anglicans, including twenty-six bishops in the House of Lords, the Church of England would hold the advantage over them. They believed that the influence of the Church of England over matters of state was enough to secure her interests. They feared that a British parliament could at its pleasure subvert any fundamental in the constitution, and 'that English members in the British Parliament might probably be tempted to judge it their interest that Britain should be under one church constitution'. Furthermore, it was short-sighted, considering recent history, to believe that securities offered at the time would be valid in the future. Having two legally recognised church governments in one nation was unprecedented and they believed not likely to last, to the detriment of presbytery. At the very least union made toleration inevitable and their success so far in preventing it would be undermined. As far as Presbyterians were concerned, union was nothing less than a 'Black Treacherie designed for our church' and an attempt to return to the days 'when bishops ruled as Nero did the state'.

Regarding the Union itself Stephen's writes:

" The Lord Advocate, Sir James Stewart, had declared his opposition to the treaty but had told the court he would not openly oppose it. The amended address asked that parliament would be pleased to establish and confirm the doctrine, discipline, worship and church government presently established in accordance with previous acts of parliament and the Claim of Right. Consistent with the Queen's promises to them, and the prohibition placed upon commissioners negotiating the treaty to alter nothing in relating to the worship, doctrine and government of the church, this establishment was to remain unalterable.

Furthermore, Presbyterian church government was to be the only church government within the kingdom. The address insisted that 'this provision shall be held and observed in all time coming as a fundamental article and Essential condition of any treaty or Union that shall be concluded betwixt the two kingdoms'. The commission assured parliament of their prayers that God would guide them not only in securing their religion and church government, but that the result of their deliberations on the treaty would be to the glory of God, the good and advantage of the people in all things civil

and religious, and their preservation against all enemies."

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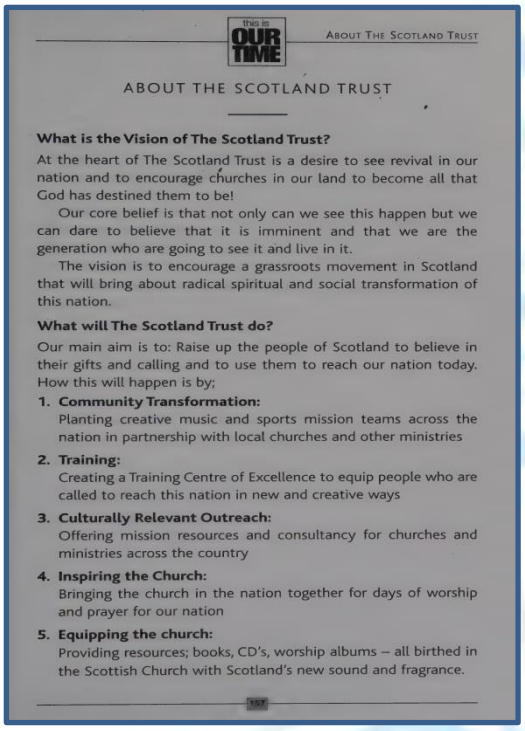
One of the short lived 21st Century culminations of this re-established Church of Scotland as the National Church, which was once **"allied to and supported by the state"** which singularly illustrates the point, as it is clearly imbibed with its contentious **"presence and influence"** was the "The Scotland Trust" "Ministry,"



this is OUR TIME — About The Scotland Trust

ABOUT THE SCOTLAND TRUST

**What is the Vision of The Scotland Trust?**

At the heart of The Scotland Trust is a desire to see revival in our nation and to encourage churches in our land to become all that God has destined them to be!

Our core belief is that not only can we see this happen but we can dare to believe that it is imminent and that we are the generation who are going to see it and live in it.

The vision is to encourage a grassroots movement in Scotland that will bring about radical spiritual and social transformation of this nation.

**What will The Scotland Trust do?**

Our main aim is to: Raise up the people of Scotland to believe in their gifts and calling and to use them to reach our nation today. How this will happen is by;

1. **Community Transformation:** Planting creative music and sports mission teams across the nation in partnership with local churches and other ministries
2. **Training:** Creating a Training Centre of Excellence to equip people who are called to reach this nation in new and creative ways
3. **Culturally Relevant Outreach:** Offering mission resources and consultancy for churches and ministries across the country
4. **Inspiring the Church:** Bringing the church in the nation together for days of worship and prayer for our nation
5. **Equipping the church:** Providing resources; books, CD's, worship albums – all birthed in the Scottish Church with Scotland's new sound and fragrance.

of which former "Son of Scotland" Church of Scotland Minister now the 2024 Church of the Nazarene's new Global Missions director. In his 2008 book "This is our time the dawn of a new day for the Church in Scotland" where in the best traditions of fatalist messianic Judaeo Christianism and its "Cult of Death" we have in the foreword by Professor John Swinton of Practical Theology and Pastoral Care at the University of Aberdeen :

" At one level we might despair that the Scottish churches are declining and dying. But at another level we should be inspired: death and resurrection are the pattern of the gospel. From the death of the church will emerge new life, new possibilities, new stories, new hope. The Spirit is moving! Jim Ritchie calls us to listen and to allow our stories to be transformed by our new calling: to become the makers of history in our time!"

While in November 2008, having been out thought and wholly out-maneuvered by their former "ally" and, As by Law "Defender of the Faith" the Freemasonic Whig secular "STATE", holed up in "Red" Holyrood, Scotland's very own Soviet Kremlin the conspiratorial enemy within! In yet another half hearted attempt by this ailing Scottish institution in trying to project its **presence and influence** on the **consciousness of national life** "A new Visual Identity Policy" was presented to the Council of Assembly of the Church of Scotland:

". . . as the beginning of a process to try and achieve consistency in the way the Church presents itself to internal and external audiences. The purpose is to use our visual identity to communicate who we are and to do this consistently so that opportunities are not lost to show the full range of worshipping, witnessing, nurturing and serving activities that come under the Church of Scotland. The Council intends that further work should be undertaken on this project over the coming year."

But, it was a short time later in December of 2008, an event which Wikipedia in their United Kingdom 2008 events of importance summary fail, unsurprisingly, to even mention, that the future "Fate" of Scotland was sealed; when the First "Official" Report on Scottish Devolution, giving as it did the rubber stamp of bureaucratic approval which was presented to the Presiding Officer of the Scottish Parliament and to the Secretary of State for Scotland, on behalf of Her Majesty's Government.

The Chair of this important Commission was Sir Kenneth C. Calman who notes in his progressivist introduction to the report that:

"Devolution to Scotland in 1999 was a very significant constitutional development, and one conclusion which we can already draw from our work is that **it has been a great success.**

"We bear in mind two things that will recur throughout this report. Both are critical elements of our remit.

"First, how can we help the Scottish Parliament **serve the people of Scotland better**?

" The ultimate and only purpose of constitutional change is to **help improve people's lives**.

"Secondly, **how is change consistent** with Scotland's continued place in the United Kingdom, which we value?"

And further on the disclaimer:

"The Commission is independent of any political party, and of the Scottish Parliament and the UK Government. It reports to both, and it will be for them to consider how best to take forward the Commission's conclusions and recommendations."

We are then provided with a list of those persons who served on the Committee.

The Future of Scottish Devolution within the Union: A First Report | December 2008

The Commission

- Rt Hon Lord Boyd of Duncansby QC (Colin Boyd) – former Lord Advocate, and Labour peer
- Professor Sir Kenneth Calman KCB (Chairman) – Chancellor of the University of Glasgow
- Rani Dhir MBE – Executive Director, Drumchapel Housing Cooperative
- Professor Sir David Edward – retired Judge of the European Court of Justice
- Lord Elder (Murray Elder) – Labour peer
- Audrey Findlay CBE – former Leader of Aberdeenshire Council, Convener of the Scottish Liberal Democrat Party
- Lord Lindsay (Jamie Lindsay) – former Scottish Office Minister, Conservative peer and Chairman of the Scottish Agricultural College
- John Loughton – youth activist and former Chairman of the Scottish Youth Parliament
- Murdoch MacLennan – Chief Executive, Telegraph Media Group
- Shonaig Macpherson CBE – Chair of the National Trust for Scotland and of the Scottish Council for Development and Industry
- Iain McMillan CBE – Director, CBI Scotland
- Rt Hon Lord Selkirk of Douglas QC[1] (James Selkirk) – former Scottish Office minister and Conservative peer
- Mona Siddiqui – Professor of Islamic Studies, University of Glasgow
- Matt Smith OBE – Scottish Secretary, UNISON
- Rt Hon Lord Wallace of Tankerness QC (Jim Wallace) – former Deputy First Minister and Liberal Democrat peer

1 Lord Selkirk was known, when a Minister and MSP, as Lord James Douglas-Hamilton.

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At the beginning of Chapter 2 of the report, the question "What is **Devolution**?" Is posed.

The answer given is:

"**Devolution** is a process of decentralisation, in which power and responsibility is moved outwards and downwards, and hence closer to the people. In a Scottish context, it refers in particular to the creation in 1999 of a new Parliament, as the place where many of the most important issues in public life are debated and decided, and laws made, in Scotland."

In last week's number: https://archive.org/details/ch-douglas-crediter-11/page/n19/mode/2up

Major Douglas in Brief for the Prosecution made the prescient observation: "At the present time, we use words for political purposes which either have no meaning, or, if correctly defined, describe something which does not exist. We do this at our peril."

Now, Douglas used the word "DEMOCRACY" to illustrate what he had in mind. I'd like to take another word which is also used for specifically political purposes the word "DEVOLUTION" which was highlighted in its abstract "Scottish" context in the earlier passage.

In Wyld's "The Universal Dictionary of the English Language:" Devolution is given as:

Devolution: Gradual descent through successive stages; esp. a transmission of property by direct descent ; 2, The act of devolving; delegation (of power or authority, duty, work &c.).

Devolve, ' to roll down; to fall headlong' ; fig. 'to have recourse to, - fall back on' fig. 'to turn over in the mind, consider'.

**To transfer, delegate, depute: devolve work, duty &c. on a representative.** 2. intrans.

(followed by upon) a (of functions, duties, responsibilities &c.) To pass to, fall to be performed by: too much work devolves upon the second in command; after Nelson's death the supreme command devolved upon Collingwood ; b (of property) to pass by inheritance or succession.

The "Scottish" context of Devolution which the Calman Commission and the New Labour, i.e. The Fabian Society the purveyors of dialectical materialism are concerned to put over is that favourite old Whig abstract, for the "people" for the "common good" where the real power and authority remain centralised where it is, and **"To transfer, delegate, depute: devolve work, duty &c. on a representative."** Which is "Whiggism" — Power Without Responsibility, which, along with Freemasonry is of course at the very heart of the "Glorious Revolution" Constitution of the Westminster Parliament of Britain once Great.

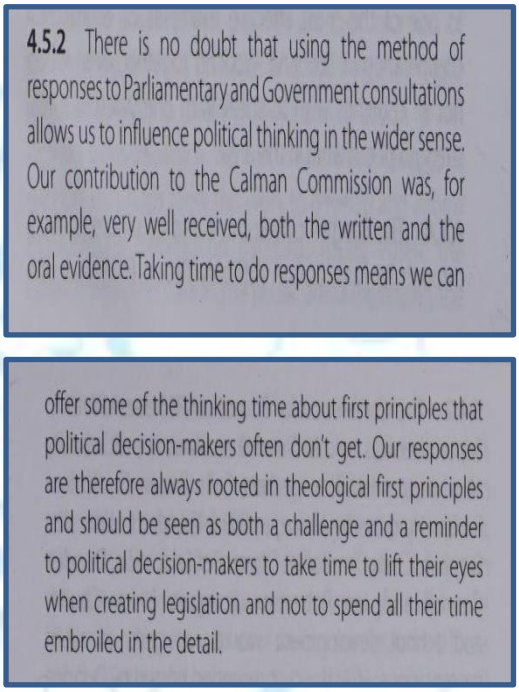
Now, let us return to the listed Commission personages who, as the chair of the Commission on Scottish Devolution. Sir Kenneth C. Calman informed us in the Introduction, "come from different walks of life and from across Scotland. All have made significant contributions to public life in Scotland and beyond, and who are tasked "to explore what the scope for further development might be."

Isn't it odd, that when we go through this list that there is not even one representative of the Christian Church in Scotland . . . which aside from being the oldest institution in Scotland's long history and the foundation rock of the Kingdom of Scotland itself, yet, there is a **representative: Professor of Islamic Studies, of the University of Glasgow.**

The Church of Scotland's passing appearance on the Report is confined to:

"As the Church of Scotland made clear in its submission and oral evidence in relation to nuclear weapons (which the Church has long opposed on principle), it is possible to object strenuously to a particular policy whilst recognising that devolution is not an appropriate way to achieve change."

In its General Assembly Report for 2008, it gives ONE small paragraph to the Calmon Commission:



**4.5.2** There is no doubt that using the method of responses to Parliamentary and Government consultations allows us to influence political thinking in the wider sense. Our contribution to the Calman Commission was, for example, very well received, both the written and the oral evidence. Taking time to do responses means we can offer some of the thinking time about first principles that political decision-makers often don't get. Our responses are therefore always rooted in theological first principles and should be seen as both a challenge and a reminder to political decision-makers to take time to lift their eyes when creating legislation and not to spend all their time embroiled in the detail.

It is of course open to conjecture what the **adumbered** " theological first principles . . ." in the afore passage is all about. While, keeping in mind the Douglas tenet "The policy of a philosophy" there is no such doubt in the previous Calman Report statement: "it is possible to object strenuously to a particular policy whilst recognising that devolution is not an appropriate way to achieve change."

What this **"Devolution"** Report highlights, aside, from the Sovietisation of Scotland—the Philosophy of Marxist Leninist dialectical materialism, is the national church has **no presence and NO influence and it no longer has any meaningful part to play in the national life and consciousness. The Secular State rules supreme.**

Moreover, there is another meaning for the word "D**evolution**" and given the in your face "HATE" culture being perpetrated by the present dialectical materialist " Scottish Administration" following on closely from the tyrannical Covid 19 Holyrood zealots of the S.N.P. previous "Administration" who are driven by the same insatiable desire for power DIVORCED from responsibility which underscores all Marxist Socialist regimes the nature of today's Holyrood and the other devolved parliaments in line with the societal political and economic rot in the Westminster—Whitehall and Collectivist European Union nexus; in reality we have the inescapable biological definition of the word "**Devolution**": The deterioration of species — the reverse of evolution, inevitably playing out in the political, economic and societal domain.

The dream of Robert Burns embraces the ancient blind Ossian above and many a bogle below, as the antiquary Francis Grose straddles the gallery writing his great book on Scottish antiquities.

## NOTHING WITHOUT THE INCARNATION

In an appeal for the replacement of Power Politics by the Christian Ethic and the Golden Rule. Where, it may be asked, is there any problem in that, other than one of wholesale conversion? Let us, in order to elucidate the difficulty, compare Christianity to the Theory of Thermo-Dynamics, and assume, for the purposes of the argument, that all the essentials of that theory were widely known two thousand years ago. It is not difficult to imagine that those who grasped the implications of it might say, "Here is the key to a better society. Here is the title deed to a leisure world. Disregard all else, and apply thermodynamics". Remember that we are assuming that James Watt was still to be born. And the world at large would have said, "This man says the magic word is Thermo-Dynamics. Crucify him".

Now the fact, which ought to be patent to anyone, is that it is the Policy of a Philosophy which is important (because it is the ***evidence*** of things not seen); and that Thermo-Dynamics means nothing without Heat Engines, **and Christianity means nothing without the Incarnation**. You cannot drive a dynamo with Boyle's Law, or the "Queen Elizabeth" with Joule's Equivalent. This country is not now the Policy of a Christian Philosophy, and before it can again, as an organisation, put into practice ***successfully*** those Christian principles, for which Lord Darnley pleads, it must understand their application through proper mechanisms—not so simple a matter as he would appear to think it is. Failing that, "the children of this world are, ***in their generation,*** wiser than the children of Light". Chivalry, "Manners makyth Man", were imperfect Christianity; "The Century of the Common Man" is not.

(Major Douglas 1946.)

# HISTORIC REALITY:

## A Hint to the Christian Churches

By NORMAN F. WEBB

**(IV)**

Employing the phraseology of party politics, it may be said that Judaism, by which is meant the politico-religious organisation of the Jewish race, has been "in opposition" since the beginning of the Christian era. From this angle it may reasonably be supposed that, while it fulfils the useful functions of an opposition, it also displays its weaknesses in an exaggerated form. Pre-eminent among these is self-righteousness; criticising with the tongue-in-the-cheek, and non-cooperation. It is a fact, too, that long years in opposition make for bitterness. From this it arises quite naturally that the natural and inherited policy of organised Jewry (Leftism) is one of what may be called *negative activity*, obstructive and destructive, specifically of Christian values. It seems against all the probabilities that we are asked to believe that modem politico-religious Judaism has broken with this tradition, and that the present convulsive state of society is not the result of their pursuit of it. But in any event, the effective answer, whatever it may be, is not a direct counter-attack on Jewish values, as the well-merited fate of Nazi Germany clearly shows.

The true role of the Christian is conservative. As such, he is not called on to exercise any activity towards, or against the Jew, or anybody else, but as it were with a 'sort of *positive inactivity* to preserve and follow his own inner Christian conviction, the basis of his sovereign integrity, against collective pressure. This can only be achieved by a more or less constant demonstration in, and to himself of its incarnate reality. In other words, he demands, and must have, satisfactory results of some kind in order to keep his Christian faith—that is, his belief in the practical efficacy of Truth—warm and active. The surest way to defeat him is to deflect from him the expected fruits of his natural activity, both material and spiritual. It was said of ethical judgment in one of the early Social Credit writings, "That is moral which works." That statement is of a sound, reversible texture, and would seem to contain the fundaments of all Christianity. If the faith of an individual, or of a nation, fails and flickers and threatens to go out, it dies quite naturally from lack of food, and the food of faith is demonstration, results—the Bread of Life.

Human history, both B.C. and A.D., is full of proofs of the truth of that statement; but especially for us modems, who style ourselves Christians, in the straits to which Western civilization is driven, to doubt the simple and abundant facts concerning the most nearly complete demonstration of faith and its absolute incarnation that, so far as our records go, has ever occurred on this plane of consciousness, is in the most literal and effective way possible to starve ourselves in the midst of plenty. Without implying the least disrespect to one among the greatest of men, and leaving out altogether the question of abstract Platonism, deliberately and frugally to prefer a meal of Socratic crumbs, speaking comparatively, to the abundance which Christianity not only promises, but has fully demonstrated its ability to produce—if not distribute—would seem to show that the ultimate effect of this particular failure has been to weaken the faculty of realism and common sense generally in our generation. This in its turn would account for the marked lack of factuality in almost every department of contemporary life, and most notably, as the experience of Douglas Social Credit shows, in that relating to our Money System and the

exchange and distribution of the product of industry.

Christian failure then, begins at the precise point of factual belief, just as did Christian success. And if we can blame the Christian Church and its ministers for anything— and it is a moot point if it is ever justifiable or useful to blame the executive of any organisation whose members have failed to keep control of it—it is that they have not kept its members in close and demonstrable contact with the facts— the historic reality—of the origin and sole reason of their membership. As one consequence of this, the outlook of the organisation as a whole has not remained sufficiently realistic and simple and statesmanlike for it to be able even to believe in, let alone meet effectively, the mundane and perfectly natural reactions produced by the original event. From its nature and magnitude these must be universal and beyond computation; but simplified into something comprehensive and concrete enough to be dealt with practically, they resolve themselves into what we call the Jewish Problem—the reactions specifically, of the Judaic minority, under its leaders whoever they are, to the majority policy of Christendom—as a matter of the very first importance, and requiring the most unequivocal directness and the utmost firmness and tact in their handling. For the Christian this crisis represents the supreme test of his faith and its claims to realism, to be Reality Incarnate; as it is of Western statesmanship, lay and clerical. For it is obvious that after having remained undeflected throughout almost two thousand years, and occultly active, political Judaism—the international Socialist Revolution in combination with the national aspirations of the Zionists—is about to emerge and throw secrecy to the winds, and under the cloak of the international crisis which they have laboured so long and with such incredible patience to produce, advance their claim to be the only effective and ruling World Power.

What has been suggested here constitutes no more than a few reflections, relatively superficial and insignificant beside the profundity and magnitude of the subject. Nevertheless, they may be of some practical value as an indication of the exact and minute point where a start may be made to crack this nut of a problem without crushing the whole of society in the process. There is considerable talk, particularly among ministers of the Protestant Churches, of the need of a Christian revival; and indeed, in the prevailing circumstances, it is not surprising that there should be. But the mere suggestion of the necessity is in itself, I think, rather daunting to the modern and self-consciously sensitive minds even of those who advocate it, for it calls up a mental picture of emotionally convulsing experience, the very intensity of which may be the measure of its impermanence.

While admitting the urgent need of some kind of revival of faith, what I have been trying to suggest above is that the necessary emotional effort may conceivably be something no less deep; but at the same time something other and altogether more enduring and intellectually satisfying, than the conventional revivalist picture promises. In effect, it is a return to factuality in an unbiased re-consideration of the historic Christian facts; an effort which, at least to Douglas Social Crediters, should not sound strange, nor unlikely, nor unpleasant, since it is akin to the effort they have themselves already made in the case of the underlying reality of the monetary system. All that is required beyond an honest intention to accept one's own judgment for or against the truth of the recorded facts of the origin of Christianity and their historic authenticity, is the determination to act rationally in accordance with the verdict.

The present apparent state of debility and disintegration of Western civilization, and what seems to be its complete inability to resist or qualify the onward march of what is

called Socialism, arises almost entirely from indecision and lack of policy, the result of divided minds and counsels.

Christendom appears to be threatened with collapse because its individual members are unable to make up their minds either to reject or accept the historical truth of those events particularly known as the Incarnation and the Resurrection, and others relative to them, in the life of one man; unable either to dismiss them as fables or accept them as fact. In consequence our civilization as a whole suffers, and threatens to succumb to the quite common psychological complaint known as *schizophrenia* or split impulses. Conversely, I am also sure that the equally apparent and universal "success" of Socialism is mainly due to the fact that it possesses a more or less single and undivided political direction, occultly imposed on it by a group of profoundly sceptical and "materialistic" minds; which gives it all the initiative force — that quickness "off the mark" shown by the Axis Powers in the recent war—inseparable from any artificially integrated and centrally controlled and articulate movement.

Nevertheless, the ultimately decisive factors are faith and staying-power—doubtless they are one and the same—as was demonstrated in the summer of 1940 in the Battle of Britain, and by the final military triumph of the Allied Nations.

There, too, the correctness was proved of what was said above to the effect that it is the Christian role to believe and hold on. Believe in what? Not, certainly, in any occult mystery or abstraction that he is unable to comprehend, the mere mention of which in public makes him uncomfortably self-conscious,, but in a statement of fact. Hold on to what? Surely, to his innate common sense and mother-wit — one had almost said his sense of humour— which is everywhere today being assailed and dialectically confused and apparently refuted. The basis and proof of Christianity rests on a simple historic event, presented and confirmed in an entirely satisfactory and convincing manner, the only one the individual consciousness can, or should accept, and that is concretely, incarnate, in the flesh; as John Keats, that most Anglo-Saxon of English poets, next to Shakespeare, so feelingly puts it, "proved on the pulses." If the Christian Church and its ministers (administrators) still conceive they have any decisive mission, or part to play, at this particular and crucial juncture, or any obligation towards the present world-crisis, it must surely be to, recall Christendom, Western society, to the straight road of precise historic realism, from which it has been so subtly persuaded.

## THE FINANCIAL DESPOTISM

The establishment of good and satisfactory relations between the peoples of America and Europe (especially (the British) is a matter of prime importance to the happy future of the world. But to imagine such a situation can be consummated by establishing a world dictatorship in finance, centralised in Wall Street and Washington, with branches in Lombard-street and elsewhere, is to ignore the ever-growing resentment of Americans themselves to the despotism which is already the prime issue in American politics.

"The Star." Major C.H. Douglas, April, 1924

# THE BRIEF FOR THE PROSECUTION

By C. H. DOUGLAS

## CHAPTER XII

On the declaration of war in September, 1939, and more especially, on the entry of the Labour Party into the Government in May, 1940, it was clear that the carefully prepared Socialist State for Great Britain was about to be inaugurated. The ordinary law was abrogated; by Regulation 18b the mere opinion of the Home Secretary was sufficient to procure the arrest and indefinite incarceration of a British subject, a power which was almost exclusively exercised against the political opponents of the Labour Party and its shadowy allies. A savage attack on private property and privacy itself was inaugurated by the evacuation and billeting regulations whose horrors were only equalled by their complete collapse—*a.* collapse which did not occur without many terrible and completely unnecessary tragedies.

It is safe to say that the ordinary citizen, during 1940 and 1941, came to dislike his own Government only less than that of Hitler.

It would be absurd to deny that the immanence of modem three dimensional, mechanised warfare renders drastic inroads upon civilian comfort inevitable. But the legislation which was imposed upon the country under the threat of war was precisely that referred to in the P.E.P. statement that no British Government would accept it under conditions less compelling. Perhaps, amongst many, the provisions of the Agriculture (Miscellaneous War Provisions) Act, 1940, form an example of the combination of measures clearly justified by a state of war, and measures intended to alienate property rights, and powerless to assist in a victorious outcome of the conflict.

To understand the situation it must be realised that both landowning and agriculture had been penalised in every possible way in the armistice years, both to enable payment for overseas investment to be made and to destroy the political power of agriculture. Thoroughly experienced and capable fanners stated openly that high production was ruinous. Tenant fanners, unless rigidly supervised, had "fanned out" their land and then sold out, leaving the soil exhausted and nearly useless without fallowing. In addition, the substitution of artificial fertilisers for humus had brought in its train a state of organic unbalance.

The submarine blockade made it obvious and vital that this situation should be rectified as soon and as far as possible, and the War Agricultural 'Committees which were set up were given the powers of a totalitarian state. The mere statement by an Executive Committee was sufficient to expropriate either a landlord or a tenant on the ground that land was not "at that time" being cultivated in accordance with the rules of good husbandry. That is to say, a condition which had been largely induced by Government policy in peace time, if in the opinion of a body obviously required to justify itself by action it existed, was a ground for expropriation under conditions which made, for the first time for many years, high cultivation profitable.

Assuming without examination that better results were obtained by this process, the inequity of it was explained by paramount necessity, although clearly providing grounds for generous compensation.

But paramount necessity cannot be invoked in respect of Part IV of this Act, which provides, ***inter alia,*** that "The Minister... may, after and notwithstanding the expiry of the said Act, continue in possession of the said land, either by himself... or by any person with whom a

contract has been made under the following provisions of this section, for any period not exceeding three years from the end of the war period." That is to say, although no law may exist to justify possession, possession may be retained or delegated until it becomes unprofitable again, and this possession is dependent on something notoriously difficult to define, "the war period." But the injustice goes much further. "The Minister" may spend indefinite sums of money for his own purposes, and when the land is given back, the owner, who has not been consulted, and whose opportunity to benefit by the expenditure has passed, is called upon to repay these sums. And for this purpose "The Minister" is placed by statute in the position of a mortgagee, so that he advances money to himself as tenant without effective check, on the security and credit not of the tenant but of the owner who cannot control him. Clearly, that is not a war measure—it is a political manoeuvre of a far-reaching nature, involving a complete body of powers expressly repugnant to English Common Law, as well as equity.

That the policy pursued is not a war-time necessity, but is an instance of the use of a public emergency to abrogate the principles of the Constitution in the knowledge that Parliamentary powers could not be obtained for the measures desired, is proved by the use made of "delegated legislation," against which so masterly a protest was made by the Lord Chief Justice of England, Lord Hewart, in his book ***The New Despotism*** published some years before the declaration of war in 1939. The technique, described by Lord Hewart as "administrative lawlessness" is to pass an Enabling Bill so widely drawn that it will include practically anything, while at the same time giving no information to the Parliamentary representatives of the people affected; and subsequently, to issue Orders in Council, having the effect of law, which are not debated in Parliament; *i.e.,* the anonymous civil servant in the background, who is immune from responsibility, becomes at once the lawmaker, the judge, and the executioner.

More than two thousand of these Orders in Council were issued in the first three years from the resumption of hostilities. Many of them created new crimes with ferocious penalties, many of them were contradictory and quite a large number were unintelligible.

The body of legislation proposed or enacted under the general cliche of "social security" is even more obviously inspired by revolutionary rather than military activities. The much advertised Beveridge Plan, to which is ancillary the proposal to nationalise the medical profession so that the medical certificate can be "controlled," is a lineal descendant of Bismarckian Germany.

The comment on the evolution of German mentality under Bismarck "He instituted for the working classes a model system of social insurance, but at the same time deprived them of... all right to liberal or revolutionary opinions or activities" ***(The Germans and the Jews, p.*** 196) is directly applicable to the Beverage Plan, an instance of the use of socialistic doctrines to entrap the dupes of it into an irretrievable position. That this criticism is not unduly harsh, may be verified by anyone who will take the trouble to observe the omissions in the abridged explanation of the Plan officially issued, or who listened to the broadcast recommendations of it as a novel and notable advance in civilised organisation.

It is perhaps unnecessary to recall that Sir William Beveridge was from 1919-1937—the dates are significant— Director of the London School of Economics, the institution endowed by Sir Ernest Cassel, the German Jew, "to train the bureaucracy of the future Socialist State," and a member of the Royal Commission on Coal to Which reference has been made.

## A BARNUM OF PASTEURISED SCIENCE.

By Scott Curfew

If for no other reason than that justice must be done to Antoine Bechamp, the recent publication of evidence supporting his long ignored claims is a timely one. But it is of greater importance that a slur on Science should be removed. That slur consists in the almost universal acceptance of the false claim that Pasteur and not Bechamp was the first (1) to reveal the facts about fermentation ; (2) to provide the correct diagnosis of silk-worm diseases; and (3) to discover the cause of vinous fermentation.

The priority of discovery of these truths in biology is now clearly established in favour of Bechamp, who was a contemporary of Pasteur during last century.

In this volume is collated the documentary proof which is familiar to those who have taken an esoteric interest in modern biology. Herein is abundant evidence garnered from the archives of the French Academy of Science, and the chronology alone is sufficient to damn for ever Pasteur's claims in all three cases.

Not only did Bechamp, who was six years the senior of Pasteur, discover the basic facts; but he had in some cases completed his investigations before Pasteur had begun his studies of the subject. The older scientist, moreover, was always careful not to announce the result of his researches until he had probed his evidence to the depths. The true scientist is he who invariably conducts his studies to the point wherein he gets the same result in say fifty different experiments carried out under as nearly as possible similar conditions, but who nevertheless keeps an open mind in case the fifty first test disproves the rule.

Pasteur, on the other hand, had too much of the showman in his temperament to hide his light under the bushel of obscurity. He could work only in the lime light, so to speak. One has but to recall his setting forth, heralded by the newspapers like a " cinema star " to-day, to begin his investigations on silk-worm diseases. Besides, it was his lifelong practice to announce his latest " discovery " before he had thoroughly tested it experimentally a sufficient number of times to warrant the accuracy of his claims. He had frequently to modify his promulgations on fundamental points previously and hastily made; and a small minority of his brother-scientists in the Academy soon discovered the unreliability of his assertions.

Pasteur never acknowledged the pioneer work done by his contemporary, Bechamp. Indeed, he had the effrontery—born of a secure position in the eyes of his countrymen—to steal the thunder of his great rival, who was the actual discoverer of the process of fermentation as being a function of assimilation and excretion on the part of living organisms. This plagiarism was instantly contested by Bechamp's fellow-member of the Academy, M. Fremy. The subsequent discussion became so heated that Pasteur, losing his temper, accused his more disinterested opponent of making himself the champion of German science. When a ***savant*** forgets himself to the extent of confusing a scientific issue with a question of mere nationality there is little use in continuing an argument with him.

It will naturally be wondered why Pasteur's reputation should have attained its pinnacle of world-wide greatness if it rests on such insecure foundations. The secret of his ascendancy in the scientific firmament will probably never be fully known; but the time-factor has proved at last that he was merely a meteor, and is not one of the fixed stars. In the face of the published evidence (of which this volume under review contains a considerable part) it is fair to assume that Pasteur's commercial instincts helped to render him famous. He may be said to have been the first professed scientist who applied advertising methods to his career. His natural genius for

applying what is now called "scientific management" to his chemical business was perhaps the most scientific aspect of his work. He was the pioneer of a new trade; and must rank with Cagliostro, Mother Siegel, Morrison and the other renowned traders in specifics. The latest statistics on the output of sera and vaccines alone still show an enormous increase over the previously audited period; for there is no slump in the Pasteurian factories whatever there may be in the cotton industry.

This Barnum of Science was, moreover, the darling of Napoleon III, to whom he dedicated one of his books. The Emperor's patronage of him impelled the majority of *savants* to bow to Majesty's superior wisdom; and the average place-hunters who earned their living in Science diplomatically followed his august lead. Thus basking in the sun of Imperial and "scientific" approval, Pasteur, like Simeon Stylites of old, found himself exalted on a pillar of self-righteousness, though the base of the column was eventually surrounded by the ***disjecta membra*** of his unassimilable scientific dogma. He so Pasteurised even himself against the theories of other scientists that he became almost immune to all but his own bowdlerised versions of the far-reaching discoveries of Bechamp. When we think of the magnanimity which prompted Wallace in his relations with Darwin we recognise at once the attitude of mind of the creative-scientist. Louis Pasteur being primarily a commercial-man and only secondarily a scientist, it was alien to the spirit of salesmanship which animated his whole life that he should acknowledge a greater than' himself in Antoine Bechamp.

It is significant that the majority in the French Academy of Science supported by silence Pasteur's unfounded claims of priority, though that venerable institution actually held in its vaults the documents contributed some years previously by Bechamp. Long after the latter had revealed the truth about fermentations, for instance, Pasteur was only at the experimental stage of the subject. The Academy, it is interesting to remember, over a century previous to the Bechamp-Pasteur controversy, threw out Benjamin Franklin's papers on lightning-conductors. Newton was accused by Leibnitz of introducing occult qualities and miracles into philosophy, the law of gravity being deemed to be subversive of natural religion. Thus Science sometimes follows in the footsteps of Religion; and frequently turns its thumbs down against the pioneer whose chief offence often is that he is obscure and unpushful. Thus the Pasteurs triumph over the Bechamps—but only temporarily.

It was Pasteur himself who relegated all scientists for final judgment of his theories to the verdict of Time. That happens to be one of his few re-discoveries which has proved scientificially accurate; for there is now little doubt but that the claims of Pierra Jacques Antoine Bechamp over those of Louis Pasteur will at last be universally acknowledged; and a lost chapter be given its due place in the history of Biology.

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# A NEW HAZARD OF UNKNOWN DIMENSIONS

## THE USE OF CHEMICALS IN GROWTH AND PROCESSING OF FOODSTUFFS

By - G. E. BREEN, M.D., D.P.H., D.O.M.S.

The recent debates in both Houses of Parliament on the subject of pesticides and the dangers inherent in their unrestricted use represent the breaking of a wave of disquiet which has spread slowly from the United States to this country during the past few years. As is well known, a significant increase in the employment of pesticides began during the war with the discovery of the unexpected power of D.D.T. to destroy insect pests. D.D.T. was, of course, employed in the first instance—and most beneficiently em-employed—to keep down the rate of louse infestation among our troops during the war. 'The louse is a very important parasite in regard to human health, for it is the usual vector of typhus, that dangerous scourge which formerly used to decimate our jails and not infrequently crippled our armies in time of war. And, indeed, during the recent campaigns in North Africa and in Italy, D.D.T. came to the rescue on more than one occasion to check an insipient outbreak of this disease. From the human point of view, therefore, D.D.T. has an enviable record of usefulness.

As soon as the war was over and supplies of D.D.T. became surplus to the requirements of the armed forces, its employment was extended much further in civil life—to the destruction of cock roaches, flies, and other domestic pests. At the same time a large increase in its use in agriculture set in and it is now being used on an increasing scale in both horticulture and agriculture. Apart from the questionable biological consequences of indiscriminately destroying insects, whether baleful or beneficent, this new' employment of D.D.T. at once raises an interesting and most important question, namely, to what extent is D.D.T. sprayed on fruit or crops likely to be absorbed by the persons or animals who subsequently eat the products as food?

To the insect world, D.D.T. acts as a nervous poison. Its effects are not dramatic; the fly which alights on a solution of D.D.T. in oil does not immediately crumple up and die. It takes some time for a sufficient quantity of the drug to be absorbed in order to produce any readily discoverable effect. Quite clearly the amounts required to kill a fly and to kill a man differ by the order of tens of hundreds of thousands. Furthermore, up till recently, it was by no means clear that the peculiar susceptibility of insects to the poison was shared to the same degree, or even at all, by man; and indeed no obvious ill-effects have hitherto been observed among persons either habitually engaged in using D.D.T. as a spray or powder—such, for example as the workers who make it or the much derided “rodent officers” who handle it daily, to say nothing of persons inhabiting premises in which D.D.T. has been widely and frequently disseminated.

But this position has now been altered by a paper which is shortly to appear from the pen of Dr. Pottinger (of Monrovia, California), whose experiments on cats will be familiar to many of our readers.

His results go to show that, in the first place, D.D.T. may readily be absorbed by the human body, where it is stored in fat. Further, he has produced evidence to show that a concentration of more than five parts per million is not uncommon and that, in this concentration, damage to the liver, the kidneys and the nervous system may readily follow.

Such a concentration, it would seem, could easily be achieved in persons habitually consuming vegetable products on which D.D.T. had been sprayed. Another and unexpected point emerging from Dr. Pottinger's work is that, should a person who is harbouring any considerable quantity of D.D.T. in his fat depots rapidly lose weight, the D.D.T. may suddenly be released, and so produce its toxic effects quite quickly and possibly even disastrously.

***Eight Deaths from D.N.O.C.***

So much for D.D.T., which, even if it represents a menace, still represents a menace of a minor order. The same, however, cannot be said of some of the newer products which have increasingly been employed, not only as pesticides but as weed killers, in the U.S.A.

Some of these chemicals are now on sale in this country and one of the most notorious of them is D.N.O.C. or, in other words, dinitro orthocresol. 'Phis product is readily absorbed by the human economy and is equally poisonous to animals. In a recent issue of the *British Medical Journal,* Bidstrup and Payne of the Public Health Laboratory Service, Northallerton, reported the deaths of eight persons from D.N.O.C. poisoning, seven of whom were engaged in agriculture. A typical case history is as follows :—

"An agricultural worker, aged 31, was employed as a spray operator for two weeks before his death on May 14th, 1947. At the time of his death he had sprayed 153 acres (61 hectares) of corn with D.N.O.C. weed killer, applying 6 lb. (2.7 kg.) of D.N.O.C. in 30 gallons (136 litres) of water to each acre. On the day of his death he sprayed only one acre (0.4 hectare). During the evening preceding his final illness he complained of thirst, but went as usual to the fields next day. His machine broke down when he had sprayed only one acre £0.4 hectare) and he rested in the shade of a tree until the evening. When he returned to his home at 5.15 p.m. he was obviously very ill. Breathing was difficult and he was sweating profusely. He was admitted to hospital, where he died eleven hours after the onset of acute symptoms."

These and other fatalities have occurred among workers directly engaged in the manufacture or the spraying of D.N.O.C., and it is clear from the case reports that the poison has been absorbed cither through the skin or by inhalation. In the same issue of the *British Medical Journal,* moreover, there is an account of an experiment by Harvey, Bidstrup and Bonnell from which it is clear that D.N.O.C. may also be absorbed by mouth if it is present on food which is eaten.

The question at once arises as to how far D.N.O.C. sprayed on growing plants may enter into their composition, and how long it may persist? For it is abundantly clear that, even if present only in very small concentrations in, for example, the wheat berry, it is more than likely to appear in the flour made from that wheat, and in the bread subsequently sold to the public. D.N.O.C. is quickly absorbed by the body but excreted very slowly; it is therefore likely to prove what is known as a "cumulative poison" , that is to say, it builds up slowly in the tissues over a period of weeks, months, or it may be years. A poison so powerful naturally merits, to say the very least of it, the very greatest respect, and it is astonishing that its free use should have been sanctioned before the question of possible poisoning effects had been exhaustively investigated.

***An American Report on Chemical Additives***

As is customary in these days, the use of D.N.O.C. is becoming much more widespread in the U.S.A, than in this country. Farmers have not hesitated to avail themselves of a product which so miracuously cleanses their fields of tares and preserves them the corn.

Fatalities have also, of course, occurred among industrial and agricultural workers in that

country, but the Americans have not confined their attention merely to that aspect of the matter. The *Council of Foods and Nutrition* of the American Medical Association has recently furnished a report to the Association on the whole question of chemical additives in foods. This report is so enlightened and, coming from such an influential body, is likely to exert such an important effect on future policy throughout the U.S.A, that we propose to quote from i t :— "A wholesome food is a product which makes a significant contribution to human dietary requirements and which is clean and free from micro-organisms and chemical additives of such quality or in such quantity that they may be directly injurious or result in reduced nutritional quality." This definition has been accepted by the Council on Foods and Nutrition. A portion of the statement accompanying this definition reads: "Although these basic concepts have acquired general recognition, the development recently of a large number of chemical technologic aids has emphasized the necessity for re-examining our idea of a wholesome food, particularly from the point of view of its freedom from chemical additives which may be harmful to the consumer because of toxicologic effects or because their incorporation in food causes or makes possible the reduction of nutritive value." "Chemical additives may appear in foodstuffs incidental to the production of the food or to its processing or packaging." "Chemical additives may be intentionally introduced into food stuffs in order to improve the nutritive quality of the food (such as the addition of vitamin A to margarine) or to impart some particular quality, such as a desired texture or colour, to the product. Some intentional additives may improve the keeping quality of the food products." "It is apparent that chemical additives present in food may alter the nutritive quality of the foodstuff— either improve or dilute the nutritive quality. In addition, the presence of chemical additives in food poses the question of the hazard involved in their use due to their potential toxic qualities. "The possible toxic) ty of chemical additives to foods presents to us the difficult task of ascertaining the safety of an agent for daily or frequent ingestion throughout the life-span of men in both health and disease. In the case of the incidental chemical additives, un certainty of their presence or absence in food products presents the problem of accurate practical tests for their detection and quantitave determination. "Consideration of this sort leads to the acceptance by the Council at its annual meeting in 1949 of the following statement (J.A.M.A. 142:259 (January 28) 1950): "The introduction of numerous new synthetic organic pesticides offers promise for increasing the nation's food supply and improving health through the control of insects and other pests. Past experience, however, indicates that poisons cannot be used safely on food crops without the development of certain fundamental knowledge concerning the poisons. What these materials will do to pests and food crops and to the workers who handle them must be known, and there must be developed, also, a knowledge of what these materials will do to warm-blooded animals and man when small amounts of residue are incorporated in their foods. Furthermore, practical methods of analysis should be available to permit identification and measurement of residue that may persist on or in consumer products. Such essential information is undeveloped for many of the agricultural poisons now in use." "It is the opinion of the Council on Foods and Nutrition that the information on the following factors should be supplied before pesticides that may contaminate food or forage crops are released for general use: (1) Chronic as well as acute toxicity tests. These should be carried out in such a manner as to demonstrate satisfactorily the toxicologic effects of pesticides on warm-blooded animals and man. (2) Accurate methods of isolation and quantitive determination of pesticide residue in biological material. These methods must be sufficiently rapid as to be of practical use in the examination of perishable foods. "Thorough

pharmacologic investigation and practical quantitative methods are two of the most vital and pressing current needs in this field. The fundamental requirement for the orderly development of needed information must not be ignored. Unless this information is supplied, safe methods for handling and use cannot be developed.

Furthermore, unless this information is supplied before new agricultural poisons are released for general distribution, accidents may occur which will offset the potential benefits of these new materials and cause delay in their adoption. " Intentional chemical additives may, as has already been noted, permit the lowering of the proportions of important food ingredients in the product and thereby result in a dilution or deterioration in nutritive value of the food. If the food happens to be a basic one, this effect may be cause for real concern. "The Council recognizes the important advantage of the proper use of such agricultural aids as pesticides and of certain of the intentional chemical additives. It holds, however, that proper information concerning the toxicologic effects, the possibilities of residues in foodstuffs, methods of detection and assay, must be developed before a pesticide which is likely to find its way into foodstuffs is permitted to be marketed. "Intentional chemical additives, especially those likely to find their way into basic foodstuffs or to find widespread application in a variety of foods, each of which may be frequently eaten, must not be permitted until the complete harmlessness of these agents can be demonstrated beyond reasonable doubt. Furthermore, the use of additives which lead to a significant decrease in nutritive value should not be permitted."

***Time-Lag in Recognizable Symptoms***

This is not scare propaganda. We have our own very strong views on the subject of fertilizers; but if these threaten our health, as we believe they do, they do it insidiously, slowly and over many generations. D.N.O.C., and to a lesser extent D.D.T., promise grimly to rectify this situation. One has so far seen no reports of D.N.O.C. poisoning in consumers; but that is only to be expected, for it is bound to take a considerable time before a familiar and recognizable pattern of signs and symptoms emerge. But, granted its widespread and continuous use, we feel that such results are bound ultimately to ensue. By that time, of course, it is possible that D.N.O.C. will have been abandoned and some other panacea will have been dis- covered, the effects of which will still later have to be investigate^— and so on and so forth.

Meantime, the process of food sophistication goes on merrily, reaching now in comprehensive fashion from the soil in which the product is grown to the finished article on our plates. A government spokesman recently confessed in the House: "There is a wide range of untested chemicals which are essential to the processing and preservation of food stuffs." Commenting on this editorially in a recent issue the ***Medical Press*** remarks: "How have we become so suddenly dependent on so many enigmatic unknowns? It is true that they are obviously not killing us all by inches, but alongside statistics of our new boasted longevity we might set forth our figures for invalidism and for the multifarious ills that beset us physically and psychologically today. We ought, no doubt, to be grateful that the Government has at last awakened to some sense of the importance of the subject and that it is considering how the Food and Drugs Act may be amended to give responsible Ministers wider powers than they now possess. But it is difficult to see what benefits wider powers will confer unless they march with wider knowledge, and wider knowledge must await a much more resolute attempt to attain it." And such attempts should clearly be made before and not after the new chemicals have been pressed into service. In modern "food production" we are living from hand to mouth like a nation of Micawbers. Having abandoned the tried and trusty methods of the past in

favour of quick profits and quick returns, we invoke the philosopher's stone of science to deliver us from the morass into which we have inevitably blundered. And even then we do not invoke it continuously and logically, but only spasmodically to help us over the next obstacle. Having apparently surmounted this only at the expense of creating a worse, we find the situation bedevilled beyond clarification. Only for those of us who, like the Soil Association, have the courage to retrace our steps to the point where we went wrong, and start afresh, is there any real hope.

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## THE WILL TO POWER

By J. SCOTT KYLE.

No long examination is needed to assure the observer of society that it is the will-to-power which is the mainspring of anti-social activity. The lust of domination, as Douglas calls it, is an observable fact coeval with, and inseparable from, human existence; but what causes it is more obscure.

It is possibly the impulse of personal sovereignty engrossed beyond the sufficiency necessary for a balanced mentality.

If the human mind be looked on as a multi-phase energy converter, each of the various impulses which precede action being the input at one phase, there would appear to be an overload at the personal sovereignty phase which causes un balance. Persistent overloading ends in disruption, that, is, mania.

Since the will-to-power is coeval with humanity, its result in action has altered in appearance contemporaneously with the altered actions of humanity consequent on the progress of civilisation. The primitive despot's lust of domination impelled him to take the land, cattle or women of his weaker associates, simply for the satisfaction of his physical desires. The more civilised despot, however, despoils and expropriates not so much for direct physical satisfaction as for the psychological assurance of his superiority to his opponent. The school bully who takes a smaller boy's cap and tramples it in the mud, saying "that's jest ter show yer," is of this type. The still more civilised power maniac shows the influence of his hyperactive will-to-power by his assumption of infallibility in knowing what is good, according to his ethics, for the rest of his associates. Not only does he advise them to "make sacrifices" for the good of the State, but he compels them to do so by the taxation that despoils and the debt which expropriates. Not the least of the causes of social friction is the struggle between the ideological, imposed ethical "good" and the realistic pragmatic "good." The will-to-power in action is most perceptible in the control exercised by the monopolists of financial credit, and it is not, perhaps, entirely coincidental that these anti-social individuals should be, as are a great many of them, Jews. The Jehovah of the Old Testament was, presumably, the Hebrews' ideal Hebrew, and it is interesting to observe how the treacherous, bloodthirsty braggart of the early books gradually changes to the omniscient omnipotence of the later chronicles. The unique nature of the Hebrew God, typifying the complete centralisation of power, is also noteworthy compared with the polytheism of the Hindu who is, racially, lacking in the will-to-power.

There is, along with the desire to dominate, another impulse common to human individuals which, for lack of a better phrase, can be called the will-to-associate. Once again sufficiency is all; action impelled by it results in Ely Cathedral or the "Queen Mary," while excess leads to the goose step or the Glasgow

slum. It is a more complex impulse than the will-to-power, because power is an end in itself, whereas association is not. Association is a material action taken for a specific objective; power is psychological expression and an objective in itself. It is this complexity 'which makes "the tragedy of human effort," as Douglas calls it. The will-to-power individual, being direct, can and does force the much more numerous associative individuals into believing that association is an end in itself. The result in action of this belief is the demand for work instead Of the fruits of work, or the demand1 for a strong State instead of strong individuals. The power maniac is not associative himself—he crosses the Atlantic under an assumed name or retires frequently to a lonely villa—but he has an acute perception both of the increment and of the principles of association. Indeed, his continual filching of the increment is possible only because of his recognition of the principles.

The hierarchical or pyramidal organisation of society is, pragmatically, the best for obtaining the maximum material increment. But, in an association where money is paramount, the financier, the monopolist of financial credit, is automatically placed at the apex of the pyramid, with a potential lien on the total material increment of that association. It is natural that the greatest power maniacs should be the financiers. Among them the change mentioned earlier is observable over the last fifty years; from the robber baron methods of the eighties and nineties in the U.S.A., to the unctuous Methodism of the present day.

The question arises, though, of the weapon used to force the associative individual into a belief whose result in action leads to tragedy. Since the end desired is psychological, the weapon is psychological; it is fear. Fear may be defined as a lively sense of unhappiness to come, and unhappiness is caused largely by lack of material security. By continuously depriving a large minority of almost all the increment of association, the financier holds up to the rest of society an awful example of what may befall it, and so fear is instilled. To the will-to-power individuals of less degree it gives spur to further ruthlessness. The disruptive effect on society of such processes is only too patent, but they prevent reasoning on the part of those who fear.

All fear derives from the Father of Lies, and this is particularly true of the fear of material insecurity. To fear is to doubt; to doubt is to disbelieve. Material security depends fundamentally on belief—the belief of individuals that in association they can get what they want, provided it is available in Nature.

If this belief were firmly and consciously held by a numerical majority in a society, action impelled by it would be automatically irresistible. Such action would, through modem energy conversions, ensure to each individual continuous material security. Furthermore, disbelief, doubt, fear, would come to an end, on being confronted by established fact. It follows that with the removal of its chief weapon the will-to-power exercised through the monopoly of financial credit would be effectively choked.

The prime tasks, then, devolving on those balanced individuals who perceive the danger to society inherent in the will-to-power are to foster belief, to resolve the complexity of the associative impulse and to guard against any attempts on the part of the power maniacs to alienate the sanctions which, by democratic usage, .pertain to the majority. Only the continual presentation of pragmatic truth (in which task .the genius of Douglas is supreme) can ensure a society perfectly balanced between centripetal organisation and centrifugal individual desires; the will-to-power will always seek to dominate the latter through the former.

This presentation can be done both by precept and example; by the instilling of ideas and the directing of action consequent on the ideas. It

is important, for instance, to talk to one's neighbours about democratic principles, but it is more important still to get them to form a muted and successful demand for a reduction in local taxation, and so let them see the dynamic application of those principles.

More people act by habit than by reason; before walking to the bus every morning one does not calculate that by placing the feet alternately in front of each other the distance between home and. bus will eventually be covered. Similarly society could, after a period of conscious trial, habitually take the pragmatically correct action to achieve its desires.

It is of first importance that, while society is learning to walk, all passive obstacles be cleared out of the way.

There are many of these, such as the superstitious virtues attributed to tradition, the abstractionist influences in organised religion, the unaccountable reluctance to express ideas in action and many others. They mostly derive their force from authoritarian ethics and would tend to disappear with the presentation of truth, which alone can reconcile the ethical with the pragmatic, the metaphysical with the physical.

In the meantime, it is the clear duty of all seekers after truth which will render assistance in society's trial and error experiment, to distinguish clearly between organisation and policy. The distinction is vital, but at the moment obscure to the majority. Habitual recognition of it by individuals would form the basis on which the most complex form of society could be erected with safety. In it the power maniac would be easily recognised as the ***saboteur*** he is, and could be treated as a temporary inconvenience, instead of being as he is now, a permanent omnipotence.

Fig Tree 1938